

Shan e Nuzul: Circumstances of the Revelation of The Holy Quran

Discourses Delivered by Hazrat Mirza Tahir Ahmad - Khalifatul Masih IV in January 1998

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The verses being presented about the Occasions of the Revelation are so many that both this Ramadan as well as the following one can be spent on them. God willing I shall elaborate upon the issue of the ‘Clear Triumph’ and the future triumph in the relevant verse during the ‘Question & Answer Session’ on Sunday [25 January].¹ Now the question has again been raised that you speak of Hajj but that was neither the time for Hajj not for Umrah.² They forget that the real purpose of the Holy Prophet ﷺ was to perform the Hajj and all the rituals he carried out were those of the Hajj. Some simpletons even though they are scholars misunderstand the particularities and raise such questions as have already been answered before:

When the hypocrites come to thee they say ‘We bear witness that thou art indeed the Messenger of Allah. Though Allah knows that thou art indeed His Messenger yet Allah bears witness that the hypocrites are great liars.’³

According to me the *Quran* has openly elaborated upon the subject of the killing of apostates. The hypocrites come to the Holy Prophet ﷺ saying ‘**We bear witness that thou art indeed the Messenger of Allah**’ and who knows more than Allah that you are His Messenger? [Yet] Allah bears witness that they are liars. The *Ahadith* that are presented about the killing of apostates clearly and categorically clash with these verses. They reckoned that their oaths would shield them and let them turn people away from the way of Allah. What they do is truly evil. The whole perspective of these people has been detailed that they believed, then disbelieved. This is exactly what apostasy is. As a result their hearts have been sealed and they are not aware of it. These were specific people whose deportment was pleasing. When they spoke they were heard [by the Prophet] as if they were just propped up timbers or whited sepulchres. They reckon that every trouble would only befall them. So be wary of them. Allah has cursed them and it is for Allah to destroy them. They do not know how devious they are.

¹ Surely We have granted thee a clear victory.

The Holy Quran: al-Fat’h [The Triumph]: 2.

² The Hajj is the annual pilgrimage to Mecca which is one of the five pillars of the Islamic faith. Umrah is the pilgrimage to Mecca undertaken outside of the Holy month.

Translator.

³ Al Munafiqun [The Hypocrites]: 2.

It is my assumption that these were specific people. They would consider themselves an authority when they conversed with the Holy Prophet ﷺ. If they were specific individuals then why has it been instructed to **‘Be wary of them’**?⁴ All of the Companions understood the Circumstances of the Revelation of this verse in the light of this verse and knew who these people were. The Prophet took care that all the Muslim brothers should come to no harm. However in spite of the fact that God who was the true Commander told him who these individuals were. He did not instruct that they should be killed.

Here it is necessary to make reference to the verses regarding the Zarrar mosque in relation to our mosques that are being desecrated. *The Holy Quran* does not command that mosques be demolished. If God has Himself commanded that a mosque be demolished it is about that specific mosque:

Then there are those who have built a mosque in order to deign injury and disbelief and cause division among the believers, and to provide a place of hiding for those who have already waged war against Allah and His Messenger. They will surely swear ‘We meant nothing but good;’ but Allah bears witness that they are certainly liars.⁵

This verse is forcibly misapplied to the Ahmadiyya Community. They try to make out that this verse sanctions them to demolish our mosques. Incidentally it should be remembered that they do not even consider our mosques to be mosques. According to them they are Ahmadi places of worship and the places of worship of non-Muslims. So how can they find justification to demolish Ahmadi mosques from the mosque of Zarrar [mentioned] in this verse? The verse speaks of a mosque and not a place of worship. So when they say these are places of worship. Belonging to Ahmadis and non-Muslims then the term mosque cannot be applicable to the places of worship of non-Muslims. So whenever they demolish an Ahmadi mosque they confirm that it is in fact a mosque. In this way they admit that they are liars. Wherever mosques have been demolished it has never ever been alleged that Ahmadis created disorder in them. It is said that they prayed here posing as Muslims. Now what justification do they have to demolish mosques? So the Circumstances of the Revelation are those which offer their own explanations and [contain] no contradiction. The Zarrar Mosque served only to create discord and disorder and only to plot rebellion against the rulers which is why it was demolished. The courts have documented verifications about Ahmadi mosques that there has never been any kind of discord in them they were only demolished because [it was alleged] that their frequenters prayed like Muslims.

The Practice of the Holy Prophet is such that even when God told him that they are liars he did not kill them nor did he stop them from praying in his mosque. No Ahmadi mosque can be blamed for discord or idolatry. Their only crime is that these people pray like the Holy Prophet ﷺ used to so they ought to be beheaded.

⁴ When you see them their deportment pleases you; and when they speak you listen to what they say, *whereas* they are like dry twigs propped up. They fear every calamity to befall them. They are all your enemies, so be wary of them. Allah thwarts them! How devious they are!

Ibid, 5.

⁵ Al Tawbah [The Repentance]: 107.

Then Almighty God instructed the Holy Prophet ﷺ **‘Never go therein.’**⁶ But these *Maulawis* [Clerics] go into these mosques and take possession of them against the Quranic injunction. If according to them all these mosques of ours which they have captured and now offer prayers in were mosques of Zarrar then Allah the Almighty commands not to go in them. But when they take Ahmadi mosques they turn them into centres of schism and discord:

O ye who believe! When the call is made for Prayer on Friday hasten to remember Allah and leave off business. That is better for you if you only knew.

Then when the Prayer is finished disperse in the land and seek out the Bounty of Allah and remember Allah often so that you may prosper.

Yet when they linger towards merchandise or some amusement, and leave thee standing there. Say ‘That which Allah has is better than any amusement and trade, and Allah is the best Provider.’⁷

This verse announces very clearly that when the call is made for the Friday Prayer one ought to leave all trade aside. The verse shows the society of believers which took shape in Medina. The Companions would rush to listen to the praise of God and this was not just on Fridays but it was their general trend. As soon as they heard the voice of the Holy prophet ﷺ saying ‘Be seated’ they would sit down wherever they were and frisk like a frog towards the mosque. So it is a great error to imagine from this verse that such obedient people would run from the Holy Prophet towards their trade. Praise of God would be abundantly heard even in the Bazaars in the Medinite society. This is the reason why those narrations about the Circumstances of the Revelation which contradict the Companions’ loyal feelings of obedience are worth throwing into the waste-basket. It concerns the behaviour of certain hypocrites that when a trade caravan arrived they deviated away from the common behaviour of the Companions and their obedience to the Prophet. They are to be found in the bazaars and not with him. This is where those hypocrites are stripped bare naked. The word **‘When’** also makes this verse applicable to the future and it becomes a Prophecy that such Muslims will be born in future who will indulge in pastimes and entertainments away from the Holy Prophet ﷺ. There are such verses which explain such a state of affairs for example when the Holy Prophet says that ‘O God! Behold they have abandoned the Quran.’

There is the following verse concerning the laws of an Islamic society which was put into practice:

Treat not the summons of the Messenger among you like one of yourselves calling another. Allah does know those of you who steal away surreptitiously. So let those who go against his order beware lest a trial afflicts them or a grievous chastisement overtakes them.⁸

The heart of the matter was to command that *O people! When you call the Messenger do not call him as you call upon each other amongst yourselves.* There should be a great and marked difference. Who does this? Almighty God has placed a covering upon it. This

⁶ Never go there. A mosque which was founded upon piety from the first day is surely more worthy that thou shouldst be therein. In which are men who love purity and Allah loves those who purify themselves.

Ibid, 108.

⁷ Al Jummuah [The Friday Congregation]: 10 – 12.

⁸ Al Nur [The Light]: 64.

teaching was not for the time being but for all ages to come. The Circumstances of the Revelation are evident here. Its meaning is not confined to the Prophet's company alone but to whichever system is established in his representation. The administration of our Community is based upon this verse. Whoever acquires this position in the service of the Prophet is worthy of obedience. Without being equal [to him] the Muhammadan system will remain till doomsday.

The Holy Quran contains an injunction not to ask too many questions. For example which types of animals are Halal⁹ are absurd questions and incidents proving this are present to guide and warn us. But certain questions were worth examining from the point of view of Shariah. This is why they have been mentioned.

Similarly:

There is no blame upon you if you enter uninhabited houses wherein are your goods. For Allah knows what you open and what you conceal.¹⁰

This verse has been linked with some narrations which allow those who are not permitted to enter the houses during the Hajj to enter through the back doors although this is an everlasting commandment which means that one should speak clearly being conscious of God if there is a problem. When something is not permitted do not try to enter through the Back Door by making excuses and inventing allowances but the book of the Clerics *Kitab al-Heel* [*The Book of Excuses*] is full of revolting excuses and is widely published and nobody suppresses it. Instead the books of the Promised Messiah which are full of love and devotion to the Holy Prophet ﷺ are worth suppressing according to these people. If one keeps these points which I am mentioning about the Circumstances of the Revelation in mind it would be very easy to understand *The Holy Quran*.

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⁹ Lawful, permitted, kosher.

Translator.

¹⁰ Al Nur: 30.